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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine*" (PROV. 3: 9-10).

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MEN WHO TITHE.*

WILLIAM G. SHEPHERD.

THERE are many men in business in America to-day who are consistent tithers; you find them among both Jews and Gentiles.

You may call it mysticism, if you please, or even superstition, but these men will tell you unashamedly that is pays to tithe.

"If it paid only in a financial way," one of these men explained to me, "tithing might not be so important. Almost any one can make money who makes up his mind to do it, and is willing to sacrifice for it. But it pays in a hundred other ways, in the feeling you get, for instance, that you're doing right, and that you've got right on your side."

American business life is dotted with the romantic successes of men who believe in tithing. Twenty-five years ago, a business man in a town in Kansas failed in business, with debts of more than $100,000. To-day, he might be many times a millionaire, if he desired.

Close friends know his story, and it runs like this:

When he was worse than bankrupt, he opened his Bible at Genesis 28: 22, and, drawing a pencil mark around this twenty-second verse, he said: 'From this moment on, as long as I live, of all that God gives me, I will give Him one tenth.'"

Here is a statement from this man, the president of one of America's most successful manufacturing companies, written purposely for this article:

"'Lay not up for yourself treasures upon earth,' etc., and the interview with the rich young ruler—these teachings gave me

*Extracts of an article appearing in the July issue of *World's Work*. Printed by courtesy of Doubleday, Page and Co.

the conviction some years ago that all of my income, except what the family needs, was to be given for building up the kingdom of God. I have had more joy, I am sure, than I would have received from becoming a millionaire."

There is a famous story about Matthias Baldwin, founder of the great locomotive works. It was his practice to have one tenth of the earnings of the company set aside as tithes, to be used for religious and educational purposes. A great deal of this money went for the education of negroes.

There came a time when his firm encountered tremendous financial difficulties. He insisted on continuing the tithing, in spite of the lack of funds.

"Why, that is our one safe investment," he explained to his associates.

His next payment of tithes was in the form of notes signed by himself! And they were all paid.

Two large manufacturing concerns in the West are headed by Thomas Kane, one of the most notable tithers in the United States. He has spent, during the last forty years, many thousands of dollars in trying to prove to his fellows the moral and material benefits of tithing. His inquiry, sent out in the form of a pamphlet, has become famous wherever it has gone. It runs: "My personal belief is that God honors both temporally and spiritually those who devote one tenth of their income to His cause. I have never known an exception. Have you?" It is said that in forty years, Mr. Kane has never received an affirmative answer to his query.

In these days when believers in odd doctrines obtain ready hearing in the United States, it is not irrational to entertain the statements of believers in the tithing system. Unlike believers in most mystic doctrines, your convinced tither will show you mathematically that he has prospered financially as well as in other directions.

Who can take away the self-proven belief of the tithers? They have the soundest arguments of all.

"It is faith," one eminent psychologist explained. "Faith gives confidence."

Another said, "I will not attempt to explain the belief of the tithers on materialistic grounds. No one can say that there is not something mystic about their success. I am a Christian myself and I believe that God takes care of His children."

Prof. Robert Session Woodworth, head of the department of psychology at Columbia University, put the cold yardstick of the science of psychology up against the belief—and the successes—of the tithers. He said:

"The belief that their money was a loan from God, that they were in partnership with Him, would give these men who tithe more confidence and self-reliance, would minimize all difficulties

in their eyes, and would, no doubt, go far toward bringing them success.

"There are missing factors, of course, the absence of which prevents our reaching an accurate conclusion. We lack the testimony of the honest tithers who have not prospered in a material way. In New England, where I was reared, the minister habitually advocated tithing as a duty. I have no doubt that many persons of slender means were there induced to adopt the practice and that not all of these persons attained material prosperity.

"It is practically impossible to supply these absent factors and hence any precise solution of the problem—the effect of tithing on the tither—can hardly be expected."

That's the nearest I could come to securing from science an explanation of the stories of success which smiling-faced business men have laid before me within recent weeks.

I presented this explanation to a business man who tithes.

"Yes," he said, "that sounds all right. But you know *there are other successes than money ones. I've got something more than money out of tithing*; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?"

Tithing means giving one tenth of income.

Most of the business men mentioned in this article ceased "tithing" some time ago. Now they give far more than one tenth.

"Tithing is the minimum that your partner expects from you," said one eminently successful man. "That's only good interest. I've been trying to use half of my income in His affairs lately. That's full partnership."

TITHING.

George H. Brimhall.

Historical Aspect.—Tithing is older than Israel. It was practiced by Abraham, who paid tithes to Melchizedek. Jacob's first contract, after leaving his father's house, was with God, with whom he covenanted at Bethel, saying, "And of all that thou shalt give me I will surely give the tenth unto thee."

Tithing as a law and ordinance was known and practiced and neglected by ancient Israel. Through His prophet Malachi, the Lord rebuked His people for neglecting the payment of their tithes. Christ recognized the existence of the law of tithing among the Jews and commanded it. Jesus rebuked the Scribes

and Pharisees for neglecting judgment, mercy and faith, at the same time declaring they should not leave the tithe paying undone (Matt. 23: 23). The law of tithing was known to the Nephites. Tithing is essentially a part of Christian civilization.

Theological Aspect.—Tithing is a law of God to man with promises of rewards and punishments. God said to ancient Israel, through Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house." Paul said to the Hebrews, "They that are of the sons of Levi, who receive the office of priesthood, have a commandment to take tithes of the people according to the law."

Following is the revelation given to the Prophet Joseph Smith on this subject:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion,

"For the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church.

"And this shall be the beginning of the tithing of my people.

"And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

"And this shall be an ensample unto all the stakes of Zion. Even so. Amen."

In the above revelation, the use of the words "require" and "shall" leave no room for doubt that the revelation is mandatory. If tithing were a mere matter of privilege, or ethics, we might expect the use of other terms. Tithing is, first of all, one's surplus; and secondly, one-tenth of one's income thereafter. There is no room for quibbling on these points.

The law makes no provision for a tithing that is less than one-tenth, either in quality or quantity. For an explanation of what one-tenth of one's interest means, we turn to the living oracles—the progressive constitution of the Church, whose decision is that one-tenth of one's interest means one-tenth of one's income. A part of one-tenth of one's income is a part tithing.

Temporal Blessings.—Through obedience to the law of tithing, we become the financial elect of God, or business partners with

the Lord. If it is true that giving to the poor is lending to the Lord, then paying one's tithing is investing with the Lord. Jacob's covenant was a business contract with God. Was it not one of the elements of his business success? Is not the Lord's call to ancient Israel, to test tithing as a business venture, applicable to us as a people?

The words of the Prophet Malachi are of such great importance that Jesus quoted them to the Nephites, declaring them to be the words of the Father, at the same time giving a command that they be written, after which he expounded them to the people on the American continent:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Malachi 3: 10, 11; 3 Nephi 24: 10, 11).

Spiritual Blessings.—Leaving the temporal blessings, we find the spiritual blessings even greater. The Lord declared to the Prophet Joseph that this is a day of tithing for His people, and that he that is tithed shall not be burned at His coming (Doctrine and Covenants 64: 23). The Lord said to Israel through Malachi the prophet, "And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

The temple ordinances are placed within the reach of the tithe payer who is otherwise worthy of the blessings of the house of the Lord. While the living of any one law of the Gospel adds to one's power to live and enjoy every other law, the living of no one will secure salvation. Faithful tithe paying makes the humble wage earner and the drawer of large dividends, equal on the Lord's ledger. Each has fulfilled the law; neither has done more. While tithe paying alone is not sufficient to keep a man in the Church, yet he can not retain his standing to the end without it.

Penalties.—Neglect of tithe paying lists a man on God's books as a robber. The Father asks the question, through His prophet Malachi, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Should we not try so to live that in all our getting, neither God nor man can say, "Ye robbed me to obtain it?" The Lord declared to Joseph Smith, the Prophet, the overthrow of those who pollute their inheritances (Doc. and Cov. 103: 14). We speak of tainted money, is not an untithed inheritance tainted?

To the investigator, be he ever so earnest and desirous to come into the kingdom, rejection of the law of tithing is a bar to his

entrance. The Lord declares that the names of such are not to be found on the records of His Church (Doc. and Cov. 85:3).

To the non-tithe payer, the doors of the temple are closed, and the privileges of sacred ordinances cut off. On what grounds can one claim the blessings of the temple if one refuses to help build and maintain it?

Does not non-tithe paying unfit a man for partaking of the sacrament of the Lord's Supper? "He that eateth and drinketh unworthily, eateth and drinketh damnation unto himself." To be unworthy in this respect is to be conscious of one's conduct not being in harmony with the sacramental prayer, or one's part in the sacred ordinances not being a true representation of one's life. How can a member of the Church who is not willing to pay tithing partake of the sacrament in which act he witnesses before God and men that he is willing to keep the commandments of the Lord Jesus Christ?

Apostasy is the inevitable end of persistent non-tithe paying. The Lord has declared that those who abide not the law of tithing, shall not be found worthy to abide among the Saints.

Formal action of excommunication for non-tithe paying may never come. The man may not be *cut off*, but he will *die out*. The steps of decay are usually these: (1) diminution in payment of tithes; (2) excuse-hunting that does not satisfy the soul; (3) cessation of tithe paying; (4) fault-finding concerning the use of tithing one does not pay; (5) laxity in other duties; (6) general indifference concerning Church interests; (7) positive attitude against the word of the Lord. Every one may not go in just this order of retrogression, but the decline is sure and the end is certain. The Lord has declared it, and history has recorded it of individuals and communities.

Social Aspect.—Tithe paying is the most equitable and natural distribution for public support. Behind it stands the principle enunciated by the Lord Jesus Christ, that "to whomsoever much is given, of him much shall be required." Tithing is an income tax divinely assessed and paid as a free-will offering. The payment is free from all coercion, except such coercion as material, social and psychological consequences may impose.

The giving of the surplus on entering the Church is of the highest sociological value. It is a sort of new financial birth. We all come into the physical world objectively equal. We enter the Church by baptism with equal spiritual privileges before us, each one with what he needs, but no surplus. We are tithed, and enter the Lord's financial realm relatively equal. Jesus evidently wished to impress this upon the young man who boasted of common ownership of moral wealth. Then the Master put him to the test of financial leveling, a coming to the plane of needs and this seeker of eternal life refused to be born into that life financially. His surplus owned him, and he went away

sorrowing. Compare the system of providing men according to their needs with that of providing them according to their "greeds."

Tithing is a law of perfect financial liberty. Tithing to a believer is a debt of honor, the highest social and individual honor. Debts of honor are the first to be paid. The unsecured creditor is deserving first consideration. As a rule, men in the Church who will not pay their tithing do not pay their debts. Tithe paying begets communitive confidence. False to man, false to God, is true; but no more so than, true to God, true to fellowmen.

Psychological Aspect.—Tithing is a self-imposed obligation by the acceptance of the law.

It is one of the most reliable guarantees against the "greeds."

It prevents one from being owned by the external. The tithe payer owns his property, it does not own him.

Tithe paying is a source of encouragement, in that it makes possible a feeling in each individual of a financial equality before God.

It is a system of developing generosity, unalloyed by vanity.

The persistency of the pressure of tithe paying brings into play ideas, emotions, and activities of fidelity, that give strength to character and endurance of nobility.

Tithing is one of the progressive activities demanding a living, increasing faith. It is an exercise of the faithfulness of the divine within to the divine without. It tests and trims one's ability to stand at the post of honor with every opportunity to desert it. It builds up an individual acquaintance with God. It brings about a sort of comradeship with Divinity, which fosters a financial faith, and necessary ideal feeling of ease—not an inactive ease, but an energetic ease.

In the lexicon of the faithful tithe payer, there is no such word as penury. His self-reliance is so reinforced by his reliance on the Lord that his very spiritual, intellectual and financial attitude demands confidence and creates resources.

By the gate, or seeking the welfare of the kingdom, is the only way to eternal possession and increase. Knowing through doing is more than a mere *knowledge of*; it is an *acquaintance with*. It is truth tested, it is light plus warmth. It is intellectual assent transmuted by action into character fiber. The principle or law of tithing can only partly be known to the learner of the work. To know fully the doctrine, the work must be done.

The law of laws from a Latter-day Saint point of view is stated by the Prophet Joseph Smith as follows:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessing are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (Doc. and Cov. 130: 20, 21).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, SEPTEMBER 11, 1924.

EDITORIAL:

TITHING.

Tithing is a law of God.

The law of tithing as now understood and practiced by the Church of Jesus Christ of Latter-day Saints was given by revelation to the Prophet Joseph Smith in response to a prayer in which the Prophet sought the Lord to know "how much He required of the properties of the people for a tithing." The Lord answered saying, the "beginning" of tithing consisted first of "all the surplus property," and named the specific purposes for which this "surplus property" should be used. "After that" tithing consists "of one-tenth of all the interest annually; and this," He continued, "shall be a standing law unto them forever." To members of the Church of Jesus Christ, therefore, tithing is as much a law of God as is baptism. No one is compelled to obey the one any more than the other; and no one receives the blessing of either without obedience thereto. They who reject the law of tithing put themselves in the same class as the "Pharisees and lawyers" who in the days of John the Baptist, "rejected the counsel of God against themselves." To those who accept the system of tithing as a law of God, nothing more need be said to convince them of the virtue of paying one-tenth of their annual interest, for if sincere, they certainly acquiesce in what is God's will; but even to those who do not so regard it, tithing makes most worthy appeal.

Tithing is a means of revenue.

Man is a social being. God designed him to be such. From infancy to old age, he is dependent upon others for his development, education and happiness. In the right kind of social groups, the more a man gives, the more he receives; the more he teaches, the more he learns; the more happiness he bestows, the happier he becomes. Every group has its laws and standards of conduct, human society especially. "All beings have their laws; the Deity has His laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man his laws."

Now wherever there is an organization of human beings for any purpose whatsoever, there must be provision made for the accom-

plishing of that purpose, and its achievement implies some kind of contribution from members of the group. Everybody should share in this contribution. Some can give it in one way, some in another. Tithing is one means of sharing social responsibility. It is a just means as well, for every person gives proportionally as much as another. It is God's plan of raising revenue for the Church. "There is no such thing," said the late President Joseph F. Smith, "as an organization of men for any purpose of importance without provisions for carrying out its designs. The law of tithing is the law of revenue for the Church of Jesus Christ of Latter-day Saints. Without it, it would be impossible to carry on the purposes of the Lord."

Tithing becomes an avenue of Service.

In every family, every town, every city, every state, every nation, there are members of the social group who need the assistance of others. There are children who are either fatherless or motherless or both; there are widows in distress; there are the sick, the aged, the infirm. Hospitals are to be built, properly equipped, and maintained; schools to be supported, temples and churches to be erected, and social service of every description to be carried on. Tithing is an adequate and proper method of raising funds for the conducting of this essential and praiseworthy social service. It is well to remember, also, that the Savior of men, who gave His life for the service of humanity said, "Whosoever shall give to drink unto one of these little ones a cup of cold water . . . verily I say unto you, he shall in no wise lose his reward."

Tithing a source of protection.

Tithing should not be given with a selfish end in view. A man who pays tithing just to keep his name on the record will receive his reward, of course; he will have his name on the record. "Verily, he hath his reward," as the man who prayed to be seen and heard of men. But he who gives because he loves to help others and to further the cause of righteousness, who gives cheerfully and with thanksgiving in his heart, also has his reward; for in giving he is really obtaining. In losing his life for Christ's sake, he finds it. If all would thus lose themselves unselfishly in the law of tithing, there would be sufficient in the Lord's storehouse to insure the comfort and education of every person in need in the Church. The Church would thus become the best, the safest insurance society in the world. The time will come when tithing as a sufficient means of protection will come to be more fully understood than it is to-day. There should be no need of members of the Church of Christ's joining secret societies either for fellowship, fraternity or financial aid for their wives and children. The law of tithing properly lived means adequate protection for all.

Tithing is a source of spiritual power.

But aside from these social and temporal benefits resulting from a compliance to this law as a social factor, tithing makes its greatest appeal to the sincere mind because of its spiritual significance. It is an unfailing source of spiritual power. True and constant obedience to this law will give as much spiritual development as will obedience to any other principle of the Gospel. Inasmuch as one may not infrequently be compelled to practice self-restraint and self-denial in personal desires and perhaps personal needs, the paying of tithing develops self-mastery. Selfishness and self-love are thus supplanted by unselfishness and a love for others. "A man who loves only himself and his pleasures is vain, presumptuous, and wicked even from principle"; but, "he who reigns within himself, and rules passions, desires, and fears, is more than a king." It is surprising how frequently the struggle between sordidness and generosity centers around one's pocketbook. Thus tithing teaches those fundamental elements upon which strength of character rests: viz., self-control, self-denial, generosity, love for fellowmen, and love for God. It is impossible for a selfish soul to enter the kingdom of heaven. Paying an honest tithe is one of the very best means of overcoming these barriers to eternal happiness.

Faith in the Church of Jesus Christ is best manifested in little things performed in daily life. "Flights of heavenly fancy and longings to see the Invisible" have their place in the world, no doubt; but the world is made better and happier by the practical deeds performed each day in that obedience to the laws of God which makes the wheels of society run smoothly, which comforts the fatherless and the widows in their affliction, which gives a secure heritage to our loved ones, and which gives one sufficient strength of character to keep one's self unspotted from the world. Such a faith is exemplified by the man who is honest with the Lord.

DAVID O. MCKAY.

PIONEERS' EXPERIENCES TOLD AT CARDSTON.

TWELVE hundred people attended the regular stake Priesthood meeting of the Alberta stake in the tabernacle at Cardston, Canada, July 26th. The special feature of the meeting was pioneer reminiscenses given by "Uncle Tom" Duce, aged seventy-nine, who crossed the plains three times in his younger days, and also by Mr. and Mrs. Wright of Beazer, nearly the sole surviving members of the Handcart companies of 1856-57-58-59. These two sturdy pioneers and "Uncle Tom" Duce were asked to stand at the front of the tabernacle on the rostrum together, that all present might see and honor them as the living representives of

that vast body of pioneers who have gone on beyond. Then, in a solemn silence for one minute all the vast congregation arose and with deep silent reverence paid tribute to these worthy three pioneers who were present with them. Each of these was then called upon to address the meeting for a few minutes, and in doing so recalled some of the startling experiences of the pioneer life.

First, "Uncle Tom" Duce related his journey across the Atlantic on board a sailing vessel, taking about three months for the journey from Liverpool to New Orleans, and then recounted his trip up the Mississippi and on by ox team to the valleys of the mountains. After arriving there, it became his duty to return to the Missouri three times to help pilot other companies across the plains.

Mr. Duce showed his twisted and gnarled hands and the holes in his neck, as a result of thirteen bullet wounds received during his experiences. Only two of the thirteen bullets were extracted from his body, so that he is still carrying some ten or eleven leads somewhere; yet he is a hale and hearty man, always alert to do a good act, and ever active in the ministry, for he is still serving as first counsellor to President Wood in the Alberta stake.

Mr. Wright was the next speaker. His experiences were none the less thrilling. He left England in 1856 in May, in company with hundreds of other emigrants, and arrived in Boston after eight weeks of tossing and heaving on the Atlantic in a little sailing vessel. After reaching Boston, some nine hundred people were shipped in cattle cars, or box cars, to Iowa City, taking another eight weeks for the journey. They arrived there late in August and proceeded to make up a hand cart company to cross the plains before winter. They made one hundred forty-six hand carts and organized a company of five hundred seventy-six persons, known as the Edward Martin company, being the last of four companies which had left that summer for the great west. To each person was given one pound of flour a day, a little bacon, and sometimes some dried apples, a little sugar and tea. These were full rations, but they found themselves just at the foothills by the time snow began to fall, and they knew that their provisions would not last. This was the most ill-fated company that ever crossed the plains to Salt Lake valley. Soon the rations were cut to a half pound of flour per day; and but very little bacon, etc., was left. At first, when they were going their best they made some fifteen to twenty miles a day, but with the reduced rations, they were hardly able to move and winter was coming on rapidly. The speaker related then how new heart and courage would be infused into the men and women by some singer, starting up the soul-stirring song, "Come, Come, Ye Saints," and then added that there was another song called the

Pioneer Song which all would sing gayly along as they proceeded on their way.

President Wood requested Mr. Wright to sing the song, and in faltering and quaint way, he did so, giving the most realistic representation of the actual conditions that these sturdy old pioneers endured.

Following his remarks, Mrs. Wright spoke very briefly, yet showing that abiding faith and confidence that characterized the women of those early times.

Elder Z. W. Jacobs followed these speakers with a brief eulogy describing the pioneer and his hardships.—The *Lethbridge Herald.*

CAUSES OF EARLY DEBILITY.

HEALTH—physical freedom and full vigor—ends at age 31 for the average man or woman in America. Dwindling physical resources result in rapidly decreasing earnings after 40. These startling facts are shown by the United States Life Tables, 1920.

Age 31! The age at which many have just prepared themselves to undertake marriage, and the responsibilities of a home. Usually at this age, they are not acutely aware of the inward change already begun. Lack of old-time stamina, an increasing feeling of dullness and heaviness—these may be noticed, without prompting a real analysis of the condition. It may be ten years—or more—before the crash finally comes. *But the strain which led to the crash began back there in the early thirties*—when there was ample time to forestall disaster.

At 31 is the beginning of the supposed "prime of life." Now we know this is *not* the prime of life for the average American, but the beginning of the age of decay! What causes contribute to this fearful condition?

Blind disregard of the simplest laws of health. A feverish effort to "keep up the pace." The continual loading of the body with drug stimulants.

Every person in normal health has a store of reserve energy, a "margin of safety" intended for life's emergencies. Nature provides a sentinel—fatigue—to guard this reserve. When the body needs rest the fatigue sentinel gives warning.

Certain stimulants have the power to deaden this warning signal. One of the most common of these is caffein. It *appears* to give new energy. Actually, it robs this energy from the body's reserve.

The person who regularly overrides the warning signal of fatigue is storing up trouble for the future—is contributing to that condition which causes the average American, with half of his life yet before him, to hit the down grade. Bit by bit the "margin of safety" is cut down. Then, when an emergency comes—

The thoughtful reader will consider his own slender chances for future health and happiness in the light of the appalling condition which menaces the race at large. Avoid stimulants! Life is worth living normally. Avoid the overwrought nerves, sleeplessness, headaches, and indigestion which are often only the first and minor effects of drug stimulation.—Advertisement in *Saturday Evening Post.*

WHO WON THE OLYMPICS?

AMERICA took home the highest total of points from the recent Olympic meet at Paris, but even Americans are not contending that the choicest garlands belong to that country. With an entry list of three hundred it was possible for the United States to enter enough men in each event to make victory in total scoring almost inevitable. But it was Finland, with her 166 points, that took home the real honors. With a population hardly as large as that of the single city of New York, these hardy men from the north ran rings around the American champions in every race where stamina was required. The American press has, accordingly, found material for hot weather editorializing in speculating as to the causes of this Finnish superiority. Almost every possible theory has been expounded. But there is one unusual fact that has seemingly been overlooked. The writers on the city dailies have been so interested in rumors of raw fish and black bread and daily rollings in the snow that they have failed to see any significance in the solid fact that Finland is dry.

When you are thinking about the Olympics of 1924 recall that the point winner was the United States—a dry country; that the popular winner was Finland—another dry country; and that an outstanding hero was Eric Liddell, the Scot who would not run on Sunday, but who smashed the world's record for 400 meters when he did run, a young minister who will soon be at work on the mission field of China—and yet another dry!—*The Christian Century.*

FROM THE MISSION FIELD.

Appointment of Conference President.—Elder Kenneth A. Brady has been appointed president of the Hull conference to succeed President K. Marsel Widtsoe, who has been honorably released to return home.

Baptism.—A baptismal service was held at Handsworth (Birmingham conference) the 30th ult. Three candidates were bap-

tized by Elders Rodney D. Price and Ellis L. Rees. They were confirmed by President Joseph E. Tillotson and Elders Thomas S. Griffiths and John H. Smeath.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

Kenneth F. Schade, from the Nottingham conference to the Liverpool office.

Gordon L. Weggeland, from the Scottish to the London conference.

Evan Arthur, from the Manchester to the Welsh conference.

Releases.—The following missionaries have been honorably released from their labors in the British mission:

David W. Goddard, General Secretary of the European mission, and Liege conference of the French mission.

Fielding K. Smith, the London conference and President of the Sheffield conference.

Karl P. Weiler, the Sheffield, the Liverpool and the London conference.

K. Marsel Widtsoe, President of the Hull conference.

Lyle A. Riggs, the Hull, the Liverpool and the Sheffield conference.

Priesthood Meeting.—Saturday, the 30th ult., a well-attended Priesthood meeting of the Birmingham conference convened at Handsworth. The Handsworth, the Kidderminster, the Sparkbrook, the Coventry and the Nuneaton branch reported favorable conditions. Elder Lester D. Hovey gave a short talk on the necessity of perfect harmony and co-operation among the members of the Church. Elder Rodney D. Price, who has been honorably released to return home, expressed appreciation for the opportunity he has had to labor in the British mission. President Joseph E. Tillotson illustrated some outstanding qualities of true leadership.

Meetings of Traveling Elders.—Saturday, the 9th ult., the Elders of the Norwich conference met in their regular monthly Priesthood meeting, with President Arthur H. Aamodt presiding and conducting. Reports from the conference supervisors of the auxiliary organizations were given and the Elders reported the condition of the branches in which they are laboring. Elder Kenneth J. Myers was appointed as conference supervisor of the Sunday-schools; Elder Rulon L. Russon was appointed conference supervisor of the societies for the distribution of tracts.

The regular monthly meeting of the traveling Elders of the Birmingham conference convened at Handsworth, Birmingham, the 30th ult. Brief reports were given from each field of labor. Elders Alvah N. Stout and J. Trevor Buddell delivered short

Gospel talks. President Joseph E. Tillotson offered many valuable instructions. Emphasis was placed upon concentrating efforts to increase the circulation of the *Millennial Star* in the conference.

A meeting of all the traveling Elders of the London conference convened at "Deseret," London, Saturday, the 30th ult., with President Emerson C. Willey presiding and conducting. Elder Roland Walker of the Sheffield conference was present as a visitor. Talks were delivered by Elders W. Scott Day and Joseph M. Skeen. At the previous Priesthood meeting, an aim had been adopted that each Elder seek to open up a new home of investigators. This meeting revealed the fact that six new homes had been opened up during the month of August.

Socials.—Wednesday, the 6th ult., under the direction of the amusement committee, the South Shields branch (Newcastle conference) held a successful farewell social in honor of Sister Fannie Walton and Sister John Shotton and her two daughters, Lillian and Mary Jane, who are leaving at an early date for America. Sister Annie Withers who is on a visit to her home in South Shields after many years' residence in America gave good counsel to the departing sisters. Tokens of esteem were presented to them by members of the branch. A delightful program was rendered. There were sixty in attendance, including President William A. Monson and Elders Vernon G. Robinson, Alex Reed Moss and C. Leland Davey.

Tuesday, the 19th ult., the Relief Society of the Grimsby branch (Hull conference) held an outing at Waltham. The day was spent in playing games and in visiting the nearby villages. Refreshments were served by the Relief Society sisters. Among the large number of persons present were: President K. Marsel Widtsoe and Elders Alvarus H. Parry, Edward B. Smith, LeRoy D. Tingey and Samuel P. Martin.

On Saturday, the 23rd ult., a successful Sunday-school outing was held by the Norwich branch at Lowestoft. Many games were played on the beach. An enjoyable time was had by the large number present. President Arthur H. Aamodt and Elder Walter F. Whitehead were in attendance.

Branch Conferences.—Sunday, the 24th ult., a successful conference was held in Sheffield (Sheffield conference) under the direction of President Willard Boden. The various sessions were conducted by Branch President George H. Bailey. In the first session an interesting program was rendered by the Sunday-school children on the theme of love. The qualities and requirements of a Latter-day Saint were depicted. The speakers of the day explained that Sabbath-day observance has become a passive ordinance, and that a greater responsibility rests upon those who

are heir to the glorious truths and sacred opportunities of the Gospel. Sisters Hilda Shaw and May Prince gave a pleasing vocal selection. President Boden urged all to evince an active faith, as those who love God will keep His commandments. Other speakers were Brothers James Bargh, Samuel Gratton and Herbert Stagg and Elders George C. Midgley, Harley K. Fernelius, Lyle A. Riggs, F. Peter Jones and G. Kimball Mellor.

A successful conference of the York branch (Hull conference) was held the 24th ult. Elder J. Leland Behunin conducted under the direction of President K. Marsel Widtsoe. The theme of the morning session was "Preaching the Gospel, first by example, and second by precept." Appropriate readings and songs were rendered by members of the Sunday-school. Encouraging reports were given of the various branch organizations. In the evening session, the speakers were Elder Kenneth A. Brady and President Widtsoe.

MY WISH.

I ASK, O Lord, that from my life may flow
  Such gladsome music, soothing, sweet and clear
  From fine-strung harp, to reach the weary ear
    Of struggling men,
To bid them pause awhile and listen, then
  With spirit calmer, stronger than before,
    Take up their work once more.
I only pray that, through the common days
  Of this, my life, unceasingly may steal
  Into some aching heart strains that shall help to heal.
    Its long-borne pain.
To lift the thoughts from self and worldy gain
  And fill the life with harmonies divine;
    Oh, may such power be mine!
Thus would I live; and when all working days
    Are o'er for me,
May the rich music of my life ring on
    Eternally!

—M. P. N. in Wesleyan Magazine.

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